

## Baby Dolls Wanted For Christmas

By Jean Shilton

It was late in the evening by the time I had tucked in the last child and issued finally and definitely the ultimatum that no one was to get out of bed again, no matter what the reason. My mind was too tired for even the **Reader's Digest**, so I sank into an easy chair and reached for the Christmas mail order catalogue which had come that day.

As always, there are dolls for Christmas, and in the catalogue they are as irresistible as ever. But dolls, I discovered with growing indignation, have become sophisticated and are giving respectability to values which are shallow and unwholesome—gaudy dress, a beautiful face and figure, gay night life, early marriage.

Here, for instance, is a "teen-age beauty with a sophisticated air . . . blue mink stole . . . ready for her big evening out . . . nylon stockings . . . fancy high-heeled sandals, ear-rings." Just what we want for our teen-age daughters, isn't it? Then there is the "teen-age bride doll, so demure in her white net veil." Cute, isn't it—getting married at sixteen? "A glamorous beauty queen" is there too, "dressed for a garden party." These beauty contests bring out the best in the girls, don't they?

Time was when a doll was a baby, and a little girl played the role of mother and early learned

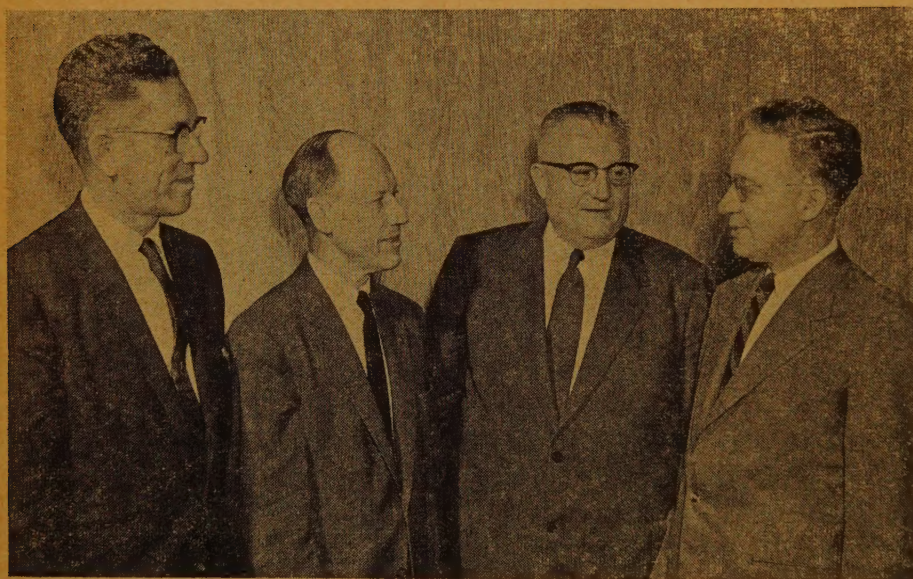
something of her future place in the world. Now, apparently, the little girl identifies herself with the doll and vicariously enjoys the glamour of being a teen-age bride or a beauty queen. You wouldn't expect a child to know that the teen-age bride may spend a lifetime regretting her immature choice, or that the glory of the beauty queen is of no consequence at all on the scale of genuine values. The cult of the teen-ager is wicked enough when it is a device to exploit the teen-age market, but surely the six- to nine-year-olds don't have to worship at the shrine, too. It seems to me that we need to minimize this empty glitter which is forever with us anyway, rather than emphasize it by making it a part of the play-life of our children.

If I complain to the store they will probably blame the manufacturer, who will, I am sure, tell me he is only making what the public wants. Just in case any market researchers read **THE OBSERVER**, I should like them to know that there is one member of the public who wants dolls to be dolls. Under our Christmas tree you will probably find little "Betsy-Wetsy who drinks from her bottle, wets her diaper and cries tears."

—United Church Observer



# News and Notes



## THE JOINT UNION COMMITTEE ELECTS OFFICERS

At the meeting of the Joint Union Committee, Nov. 13-14, in Chicago, the committee organized itself for the next two years. Dr. Tillman Sogge, a layman, of the ELC was reelected Chairman; Dr. Wm. Young, also a layman, of the ALC, was reelected as Secretary.

Dr. William Larsen, president of the UELC, was made Vice-Chairman.

Pictures at the top left are, from left to right, Sogge, Larsen, Young.

## The Four Presidents

The other picture presents the four presidents of the three negotiating bodies, and the president of the Lutheran Free Church.

From left to right: Dr. William Larsen, UELC, Dr. Fredrik A. Schiotz, ELC, Dr. Henry F. Schuh, ALC, and Dr. John Stensvaag of the LFC.

## BOOK REVIEW

**DANSK NYTAAR**, edited by Paul Nyholm. Printed by Luth. Publishing House, Blair, Nebraska. Pages well-illustrated. Paper with picture of Princess Margaretha her father, his majesty King Christian IX. Cost \$1.

This annual for Danish immigrants and descendants is again, we believe, one of the most interesting publications of its kind. The versatile editor, Dr. Nyholm, has compiled material such as greetings from President Eisenhower, Mr. John Knox, Danish ambassador to Canada.

My eyes fell almost immediately upon the attractive cover featuring Princess Margrethe upon the day she reached her 18th birthday. The King's address and the response of the princess upon this solemn but festive occasion should make any Dane proud of the royal family of Denmark.

The Christmas stories will excite the reader's Christmas experiences of the year. Two fine write-ups on people's life will take the reader into the spaces. The articles on "As the Light See Us" are likewise well written.

Besides all this there are articles on Danes living far away from Denmark around the world, essays and stories referring to life, living and culture in Denmark, reports on the progress in building of new churches in the States by both Synods of Danish immigrants.

This year's featured interview is with the Honorable Hjalmar Peterson, governor of Minnesota.

Dana College students of 1918 want to read Pastor Anders Jørgensen's "When Peace Came." They will see themselves the night of November 11, 1918, in the description of the activities that night.

This excellent Christmas and New Year Annual "Dansk Nytaar," must have been given the theme "Around the World with the Danes in Pages." Here is an inexpensive volume that will be appreciated when Danes live around the world, for they are a reading people.

Lawrence Siersbeck

**Pastor and Mrs. Arnfeld More** Bogota, Colombia, South America announce the birth of a son, Fredrick Luther, on Oct. 30, 1958.

(Continued on page 15)

**THE ANSGAR LUTHERAN**, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Second Class Postage is paid at Blair, Nebraska.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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# Editorials and Comments

## FINAL STEPS TO MERGER

In the last issue we had a brief mention of the last Joint Union Committee meeting at Chicago. Mr. Erik Modean of News Bureau of the National Lutheran Council was present and we present his summary of the meeting.

Final steps to unite the Evangelical, American and United Methodist Churches were approved in Chicago at the Joint Union Committee for the three-way merger.

At a two-day meeting, the JUC launched its fifth and last biennium of activity to establish a church body of more than two million members that will be known as the American Lutheran Church."

The committee's objective, marking the successful completion of a decade of merger negotiations, will be achieved during the next two years under the JUC's timetable.

The final conventions of the uniting Churches and the constituting convention of the united Church will be held in April of 1960 at Minneapolis, already selected as the headquarters city. Eight months later, on Jan. 1, 1961, The Church will begin to function as a new denomination.

To meet these target dates, the JUC took action on more than a score of important matters at its session here, including the preliminary selection of some 150 persons to serve on the first boards, commissions and standing committees of the new Church.

Subject to changes by next July 15, these will be recommended for election by the constituting convention. Nearly all the nominees were chosen from the present boards of the three Churches.

Boards named by the JUC included appeals and adjudication, trustees, American and world missions, theological, college and parish education, youth activity, publication, ministries, pensions, evangelism, research and social action, worship and church music, Women of the Church, Brotherhood and Luther League. A budget committee was also created.

Meetings of the boards that may need to do preliminary work before next July 15, it was agreed, must be recommended by the presidents of the uniting Churches and approved by the steering committee of the JUC. Liaison representatives from the latter were assigned to each board as temporary chairmen.

The JUC also elected a 13-member committee to arrange the Year of Jubilee that will begin with special services on Pentecost Sunday in 1960 and extend through Pentecost Sunday of 1961.

As "a time of rejoicing, of giving thanks, and of commitment to the Christian life and the upbuilding of God's kingdom," the observance will consist of a four-fold emphasis on prayer, Bible study, evangelism and stewardship.

The union group's steering committee was enlarged by the addition of three members, Dr. Alvin N. Rogness of the ELC, Dr. Edward C. Fendt of the ALC and Dr. Karl Wilhelmsen of the UELC. Other members are Dr. Tilman M. Sogge of the ELC and Dr. William L. Young of the ALC, chairman and secretary respectively of the JUC, the church presidents, Dr. Fredrik A. Schiotz of the ELC, Dr. Henry F. Schuh of the ALC and Dr. William Larsson of the UELC.

The steering committee also serves as the JUC's committee on inter-Lutheran relations, to which was referred the task of preparing resolutions for continuing pulpit and altar fellowship with the Lutheran Free Church.

Present at the meeting for the first time as president of the LFC was Dr. John M. Stensvaag, who assumed office Oct. 1 as successor to Dr. T. O. Burntvedt, head of the 77,000-member denomination for the past 28 years.

Dr. Stensvaag, who attended as an observer, told the JUC that the question of merger was "by no means finished" in the LFC, although participation in the current three-way negotiations has twice been rejected by narrow margins in congregational referendums.

Reporting the LFC's decision to bring the union question before its annual conference again in 1961, he said that "if it pleases God, we hope we will be able to enter into union with The American Lutheran Church on January 1, 1963."

Dr. Stensvaag explained that if the LFC authorizes another referendum and if the vote is favorable, the Free Church will apply for admission into The ALC at its first general convention in the fall of 1962. Approval of its application at that time would make it possible to join the merged Church in 1963.

## NOW ALL FORTY-TWO ARE DEAD

It is unlikely that any member of the U.S. delegation to the conference on nuclear disarmament read in the November 10 issue of *Newsweek* that the last of forty-two American women who were exposed to radioactivity in the 1920s died about the time the Geneva meeting opened. Even if a delegate had read the account, he might not have associated it with his responsibilities in Geneva. But the association is close and its warning should be heard. In the 1920s the forty-two women painted watch dials with luminescent radium paint in the New Jersey factory of the United States Radium Corporation. They touched the radium-coated brushes to their tongues and so sealed their fate. The first woman died in 1925 of cancer caused by radium poisoning. In the years that followed, one by one the others died of the same cause. On September 2 Lucy Sullivan, 57, the last of the forty-two, died. Now the doctors have given the result of their autopsy: cancer caused by radium poisoning. Ignorance concerning the deadly potency of the radioactive material contained in the paint did not save a single one of the forty-two. Once the material had reached the bones it systematically destroyed tissues and blood cells and led to death. And this happened long before the atom bomb was discovered. Watchmakers no longer repeat the error that cost these women their lives. But statesmen poison the air with the same substance through the explosion of nuclear bombs. On November 9 Linus Pauling, Nobel prize winning atomic physicist, informed the National Lawyers Guild at its meeting in Chicago: "We all know now that any radiation from fall-out does harm. The explosion of one 20-megaton bomb causes defects in 15,000 children yet to be born and causes another 15,000 persons now living to die of leukemia or bone cancer." Of course scientists can be found who will dispute Dr. Pauling's statement or say his figures are not accurate. But why take a chance? Why not agree at Geneva to stop any use of radioactivity until the facts are known? Surely it means something that none—not one—of forty-two women exposed to radium escaped death in an earlier misuse by man of this poison.

—Christian Century



## Church News from here and there

### CHRIST'S CHRISTMAS CARDS

Few seasons of the year lend themselves better to the evangelistic program of the Church than does the Christmas season. Not only is it true that the average American community has been conditioned to **expect** the Church to make its contribution to the spiritual celebration of the Christmas festival, but it is also true that the message of the season itself is a missionary proclamation: "Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE. For unto you is born this day in the City of David, a Savior, which is Christ the Lord." How natural, then, that we use every means to amplify our message during the coming weeks!

The first means which comes to mind is the Christ-exalting life and the Christ-centered testimony of our members themselves. During this season, to a greater degree than at other times of the year, they can be "the epistles of Christ" addressed to their friends and fellow men. In our modern context we can well conceive of the Apostle Paul saying to the Christians of New York, Chicago, or Los Angeles: "Ye are our Christmas cards . . . written on tables of flesh . . . known and read of all men."

Not only does the Christmas Gospel itself afford our members a ready occasion for direct and explicit Christian witness, but the many special services arranged by our congregations afford them splendid opportunities to invite their friends and relatives to "come and see."

Other avenues for amplifying the Christmas message readily suggest themselves: a Christmas letter with an appropriate enclosure mailed to every family on our prospect list; a Christmas message on our outdoor bulletin; a nativity display on our church property with an invitation to passers-by to join us in our worship of the Savior; Christmas music from our church tower; a stepped up program of publicity in our local newspaper and (in smaller towns) over our local radio station; caroling in jails, hospitals, and other institutions; remembering the sick and the poor with deeds of kindness. In short, there is almost no end to the possibilities of making known abroad the saying which has been told us concerning the Christ Child.

The traditional Christmas, as celebrated by our fathers, was something for the family—and for the Christian congregation. Let it continue to be that. But in addition, let it be some-

thing in the preparation for which we have been conscious of the needs of the whole community.

Let every member of our congregation be one of Christ's Christmas cards, written on tables of flesh, and read by the citizens of our community!

—American Lutheran

### LUTHERAN MINISTER GETS CONGRESS SEAT IN POLITICAL UPSET

The Rev. Walter H. Moeller, pastor of Emmanuel Lutheran church at Lancaster, O., has been elected to Congress in a political upset.

A minister of the Lutheran Church-Missouri Synod, Mr. Moeller defeated State Rep. Homer Abele (R.) to become the first Democrat to represent the 10th Congressional district of Ohio since the Civil War.

Mr. Moeller's victory was unprecedented on another score. He has lived in the district for only two years. He came to the Lancaster church in 1956 from Calvary Lutheran church, Silver Springs, Md., a suburb of Washington, D. C.

He had previously served for 12 years, 1942-54, as pastor of Emmanuel Lutheran church, Van Wert, O., but that city is in northwestern Ohio 200 miles from the southeastern Ohio

constituency that elected him.

Mr. Moeller is believed to be the first Lutheran pastor to be elected to Congress since the Rev. Frederick Augustus Conrad Muhlenberg was so elected by New York to the first Congress in 1789. Pastor Muhlenberg, one of the brothers noted as patriots during the Revolutionary War, became the first Speaker of the House.

Pastor Moeller has always been active in community affairs and in 1954 was appointed a member of the statewide Citizen's Narcotic Advisory Committee by the then Attorney General and now Governor C. William O'Neil.

### LUTHERAN CHURCH LIBRARY ASSOCIATION FORMED

Lists of books recommended for Lutheran church libraries will be furnished by a new organization formed at Minneapolis, Minn., the Lutheran Church Library Association.

Although all officers of the group are from Minneapolis and St. Paul, the association expects to operate nationally for the benefit of all Lutheran church libraries.

A quarterly journal, *Lutheran Libraries*, will be published. It will be edited by Erwin E. John, librarian at Mount Olivet Lutheran church here, association president.

Member libraries will be assisted in their operations and meetings will be held for the exchange of ideas.

(Continued on page 13)

## The Wrestler

By S. T. Eward

### THE PLEDGE IS TO THE BUDGET

Mr. Realistic had concluded his speech. He had finished by saying, "The pledge that you make is to the budget of the church. You are pledging to the estimated needs of this congregation for the coming year."

Mr. Pious, an ardent devotee of the school of thinking that a person must not speak of budgets, spoke up saying, "But I thought that this was a pledge to God."

Mr. Realistic responded by saying that it is taken for granted that a pledge of everything the wrestler is and has has already been made to God. A person who is committed to God with his total life does need to put into writing this annual pledge. He may do this if he so wishes, but the purpose of an every member visitation to seek pledges from the members is to find out what part of a total life committed to God the wrestler wishes to commit specifically to the announced estimated needs of the congregation. He may wish to assign other parts of his life or treasure to other areas of the kingdom cause. This one deals in particular with the congregation's program.

In a sense the pledge is to God,

but, to particularize it, the solicitation is to ask "how much will you not definitely say you will give to the needs of this church to carry on program?"

The total commitment of life to God is made on the day of Confirmation. If this has not been done, it should be done. If it was done on the day of confirmation, but the wrestler has since lapsed from this relationship, it should be renewed. It may be done privately, or publicly or in the presence of the pastor. This is not the concern of the every member visitation for pledges. The purpose of the solicitation is to ask the committed sinner to say definitely what his plans are in relation to the finances of the congregation. This is not a dreamed up vague kind of commitment, but one that gets down to brass tacks, the "dollar sign." This is commitment that has real meaning, just as the ordination dedication that really counts is one that singles out definite qualities and quantities of life.

It is easier to say "I give my whole life to God" than to say "I'll give \$10.00 each week next year to the church, and put it in writing."



# The Washington Observer

By Gerhard Lenski

## HEALING THE BITTER WOUNDS OF WAR

ne recent visit of Dr. Theodore Heuss, President of West Germany, in Berlin has aroused some very unduly reactions. Dr. Heuss has been charged with "blasted nerve" even though reports also credit him with dignity and humanity. His gifts to the bombed out Coventry Cathedral are regarded as being in poor taste. The President's speech at a formal reception at which she made mention of the German ancestry of herself and her husband has been sharply criticized. The Guildhall banquet a number of guests are said to have refused to drink a toast in Dr. Heuss' honor.

In response to this unfriendliness of German newspapers call attention to the cordial reception given in America both to Dr. Heuss and Chancellor Adenauer, pointing out the fact that old wounds are not helped much by scratching and that, if progress toward peace is to be made, something better than bitterness will have to be employed.

In such an argument it is difficult to take sides. Many Britishers have suffered deeply and cannot easily forgive.

On the other hand, many Germans, honestly repentant, are not likely to be treated as unrepentant. The whole problem is difficult and tension involved is real. But shall this also be understandable by both sides—the fact that rebuilding a war-torn world is still necessary, that peace and forgiveness will have to be employed, that two countries that mutually need one another's help are the very ones—West Germany and Great Britain?

## CHANGES IN THE POLITICAL SCENE

Changes in the political scene—so meaningful to office holders in Washington and to political aspirants across the land—may be said to mean but little to many of our churches and their members.

To be sure, some issues do compel attention. For instance, in this recent election, the question whether parochial schools should be taxed was recently debated in the great state of California. A decisive vote was given in favor of tax exemption. But now

that the issue is settled, the churches continue their normal life.

This is not to say that the churches have been without influence in the larger decisions made. Still less is it to say that they are justified in accepting with complacency the new situation developing. On the contrary, there is reason to believe that, not only in such matters as the giving of gifts to our officials, but also in matters dealing with education, labor legislation and the foreign policies of our country, all involving moral issues of greater or lesser degree, our church people have been both interested and dissatisfied and that they have managed to make their concern felt in a very real way at the ballot box.

What now about the new situation developing? Here there is room and need for a still larger, more sharply focused concern. Without becoming narrowly partisan or politically minded, our church people will do well to study anew the great problems confronting the nation and to create influence in the direction of their Christian solution. One of our Church Boards sent out a well written prayer to be used in our churches before or on election day. This was fine. But we must go several steps further—continue to pray as the new situation develops—continue to try to make the solution of the problem a genuinely Christian one.

In shorter words—not more Democrats, not more Republicans—simply more Christians.

## LIFE ON OTHER WORLDS

Dr. Melvin Calvin, world famed chemist and university professor, is quite sure there is human life on the other planets. Life there, he says, is probably more advanced than here. These other planets are as old as ours, composed of the same basic elements, subject to the same laws. If life sprang up here, why not there? More than that, if life here is characterized by growth, development and added power, why should not the same rule prevail in the terrestrial sphere? Why should not our cousins from Mars be every bit as sophisticated as we?

Determined efforts by our scientists

to pierce outer space and to send their rockets to the moon make Dr. Calvin's claim something more than wild imagination. Increased knowledge with added power are enlarging in a tremendous way all man's interests, activities and responsibilities. The real question needing to be asked and answered is not one that inquires to what extent we may advance but rather the one that asks how fit we are to advance. In all honesty it must be admitted that, smart as we humans are, we have not done too good a job in civilizing and Christianizing this planet. Under the circumstances, why should a wise Creator allow us to lay bungling hands on other planets?

The moral to be drawn? Might it not be one that suggests that, pending the great discovery, we all try harder to make this planet more like the one God wanted it to be when He created it in the first place?

## A NEW BUICK

We heard a good sermon last week. The preacher was not Dr. Big-Buzz from Metropolis. He was a young theological student whom the most of us have never heard about at all.

Our preacher began with a simple question. "Have any of you seen the new Buick?" Then he went on. "What a car, what comfort, what power! Is there any car owner driving an old model who would not like a new Buick?"

Our preacher referred to other "new things," making us think of the many that have so recently come our way, a new Congress, a new Pope, new mergers in the Lutheran Church, last but certainly not least—our new hymnal. "So many new things and how they do interest us! But," said our little preacher, "I come to offer you the one new thing most important of all—something far more important than even a new Buick—the new life that is to be found in Christ Jesus, our Lord!"

With the same skill that marked his introduction our preacher told us of the beauty of this new life, of its enduring quality, reminding us finally of the fact that, whereas most new things cost so much, "the new life in Christ" will always be a gift that can be had by any willing to receive it.

It was a good sermon, relevant to the needs of a day in which new things intrigue, a day in which the things of dubious or of lesser worth must not be allowed to become more important than those things of eternal value.



# The Church That Lost Its Love

By Reynold Tange

Dr. Visser 'T Hooft, General Secretary of the World Council of Churches, delivered an address recently, at the Christian Student Movement in Edinburgh, in which he made some rather startling statements about the church and its place in the world. He said, "The first thing which we must realize is that in this world of 1958, nothing is less self-evident than that the church is the place where you find life. The fact is that everywhere in the world there are large masses of people who consider it preposterous to affirm that the place to look for life is the Christian Church."

Dr. Visser 'T Hooft goes on to say that there is a large portion of humanity that is convinced that the life that the church talks about is an illusion. Karl Marx, for example, said that religion is the opium of the people, and when we have gotten rid of the idea of the future life we can establish the truth of the present life. There is another group that believes that Christ is the source of life, but that the church is not spreading that life, and still others who feel that the church is the transmitter of life in Christ but that the church as it is today, is not the church that Christ intended it to be.

These are some shocking statements. They are criticisms of the church which might cause us to become angry and rise to its defense. On the other hand these are words which cause us more properly to be humbled and to examine ourselves as individuals and as congregations. These criticisms awaken us to the fact that we have not arrived as a church. Our task is not completed, but our responsibility in this world increases. We cannot be content to oil the machinery set in motion by our forefathers and then sit back comfortably and say we have done our duty. Rather, **we must continually go through the birth pangs of bringing into the life of the church, new and fresh application of the Gospel to life today.** This we must do with ears open to the message of Christ to the Church of today, and with eyes fixed on a goal—not just a certain percent of our people in church on Sunday, but the goal of reaching and winning every individual within our area of responsibility for whom Christ died.

In the book of Revelation, we read seven letters written to churches in Asia Minor. After reading them and noting the difference in content of these letters to the churches, it is obvious that there is a message from Christ to the church in every age. That message may not be the same every year or decade or generation. The church is subject to failure and needs a different message from time to time.

C. S. Lewis talks about the Jews in some instances sinning more than the pagans, not because they were further from God, but because they were nearer to Him. He goes on to say that "if the Divine call does not make us better, it will make us very much worse. Of all bad men, religious bad men are the worst." **The message of Christ to the church may not always be the same, but it will always be necessary.**

The message received by the church at Ephesus was not a general letter. It was written specifically to them and dealt with a problem that was real in their congregation at the time. These people had become Christians through the efforts of Paul. They had taken up the work of the church with boldness. False teaching was opposed effectively. They

The Rev. Reynold Tange is pastor at Luck, Wisconsin.

were patient even in persecution and persistent in carrying out the program of the church. They did not tire easily in doing the work of the Lord. They had so much in their favor and yet there was one stinging criticism; namely, they had abandoned the love that they had at first. They were strong in many ways but had lost the most important quality of all—love.

## The Strength of the Lutheran Church

As we look at our churches today, we see strength as well as weakness. The Lutheran Church is strong in opposition to false doctrine. The false teaching of the Jehovah's Witnesses and Mormonism and the like have been opposed by the church. One of the strengths of the Lutheran Church today is its opposition to false teaching.

Other areas of strength in the Lutheran Church today include its emphasis on doctrine. There is an active teaching program in the parish education endeavor of the church. Furthermore, the increasing emphasis on lay evangelism and stewardship are signs of strength in the church. Jesus talked a great deal about money in His ministry and yet we, as pastors and lay people, have often been strangely silent on the subject. We have often said that this is something to pray about but not something about which we dare to speak. The result is that only a few have caught the vision and the joy of giving sacrificially. It is a strength in the Lutheran Church that there is an increasing emphasis upon giving, for as someone has said, "A giving Christian is a growing Christian, and a growing Christian is a giving Christian."

Still another strength in the Lutheran Church today is the youth program. More is being done for our youth today in terms of program helps, Bible Camp, leadership training, and stewardship training than ever before. For all of this we give thanks. These are indications of strength.

## The Weaknesses of the Church

But there are weaknesses as well, and there is a message from Christ that is needed for our church today. Never can we dare to forget that we are capable of falling. C. S. Lewis has said that the Supernatural entering a human soul, opens to it new possibilities both of good and evil. From that point the road branches: one way to sanctity, love, humility, the other to spiritual pride, self-righteousness and persecuting zeal. There is always a danger for each one of us that we take the wrong turn in the road. **"Therefore, let any one who thinks that he stands, take heed lest he fall."** I Cor. 10:12

There are indications in the church today that a message like the one written to Ephesus might also apply to us today—I see the strength of your program as a church, but I have this against you, that you have abandoned the love you had at first. Every now and then, there are those who show kindness and love that results in good feeling in the Christian fellowship. There are other times, however, when our words seem to have an edge in them. If someone is hurt by our comments, it is as it was intended to be. All too often there is that tinge of hatred in the heart which says "he needed to be hurt." Christ's message to us may well be, "I have this against you, that you have abandoned the love you had at first."

In the Bible study booklet for the Women of the Church entitled "Christ for All," Pastor Madsen includes two quotations which indicate a lack of love among God's people.



person said, "Why join that outfit? After hearing the they talk about one another, I wouldn't want to be- to the church." Another person said, "I can never mber that Dad liked any of the pastors we have had." l so, while there is strength, there is also weakness in church today. It takes a lot of humility to acknowledge t the acknowledgment of shortcoming in the church doubtedly the greatest strength of all. It is an in- on that the Holy Spirit is still with us convicting us a and leading us to new life in Christ.

The cure for our ill is certainly clearly defined in the letter to the church at Ephesus. **"Remember then from what you have fallen, repent and do the works you did at first."** Rev. 2:5. Look back into the past to see the wrong thinking that was never corrected. The sins in the area of thought that were never adequately dealt with, never humbly confessed and forgiven. Look deep within, not into the life of others, but first of all into our own, not into the life of other congregations, but primarily into our own. Look deep, and remember from what you have fallen.

## I Look Death in the Face

By S. L. Morgan, Sr.

the present year came in, I lay morning, praying, thinking, plan- planning at 86 for four years of joyous life and creative work. nk the past several years have the most creative and fruitful of life, through my numerous articles tital subjects, reaching an aggre- circulation, I dare to say, of some ons. Warm appreciation, coming ially by mail, stirs me to more effort for the time that remains e. With so much yet struggling e for utterance, I long for four years to give it expression.

### I Face Death Serenely

t, whether death is to come be- or after 90, I face it serenely. I ly wish to give that testimony. life extends back through the kaleidoscopic changes in all his- I testify that of all the changes witnessed, hardly any is greater that in my own view of death, my attitude to it. Through the half of my life I thought of death a fearful thing. A funeral was ys to me a sad event. I even ched about death as a sad and iful thing. I even quoted with approval the remark of a cer- great man who, seeing how death across everything, said, "I could his and this, but there is that sed death!" I now see that as silly and sacrilegious.

the quiet of that new-year medi- n, I deliberately looked death in ace, and lo, it was good to look hether it come soon or late. For w that man's life on earth runs tural cycle from birth to death, as natural as the other, each a upward in the career of an im- al being. As the foetus in the b might look forward to birth as beginning of a fuller, richer life, e Christian dares to look forward ath as the beginning of a fuller, life of the spirit.

ee death therefore as no cause

for either fear or sorrow. I have but one prayer concerning it, that it may please God to let me work creatively as nearly to the end as possible, and that I may be spared from prolonged suffering and helplessness, and from being a burden to others. I'm sure that is a proper prayer for me or any- one.

### Why Death Looks Good to Me

1. **Because It is Purely a Natural Event.** Death is precisely as natural as birth, or as the passing of the caterpillar into a torpid state resembling death, to emerge a butterfly. If the ugly worm could but understand what lay ahead, would it not rejoice to enter its torpid state, to sprout wings and fly off a butterfly? Likewise a vivid certainty of immortality will take away all horror of dying, making it seem just a step upward.

2. **Death Is Peaceful and Painless.** Records of many hundreds of deaths make this certain. There are at most only a few doubtful exceptions. Pain and suffering are apart from death itself; they belong to the life process. Those who have watched hundreds die declare that only very rarely does one show signs of either fear or pain when death actually arrives. As death actully begins, all signs of fear and pain cease, and dying itself is peaceful, without either fear or pain. Almost invariably one slips into a coma, and death provides its own anesthetic. Johnson: (*The Years After* 50, page 143).

3. **Often Death Is Heaven Begun.** To saints without number death has been an actual foretaste of heaven. Many in death experience the "beatific Vision;" with minds unmistakably clear, they speak of seeing dear ones, or even talk to them; they speak of hearing lovely music, calling it all "beautiful." Such instances indeed are so numerous and authentic that sci-

Pastor Morgan lives at Wake Forest, N. C. He is 86 years old. But he plans his work for four years more.

ence has had to take notice of it, and to refer to it with respect. It is almost scientific proof, though not quite, that death is the portal opening into a blessed life beyond.

4. **To Millions Death Is God's Angel of Mercy.** Every countryside, every city block, has its sufferers to whom death would be a merciful release. Such stand out painfully before the mind of each of us: the cancer victim, day after day a hopeless battle with pain; the paralytic, year after year a helpless, hopeless weight for dear ones to carry; the aged saint, sure the life work is done, and often secretly praying, "Lord, if only you'd let me go home!"

Who doesn't recall such? My dear neighbor, paralyzed and almost helpless for 21 years, yet nursed day and night by his frail wife. At his funeral the young pastor prayed, "Lord, we thank thee for life—and for death." My heart echoed, "Yes, Lord, death was kind!"

My own mother, sometimes in terrible agony for hours, and pleading piteously, "Lord, please ease my pain, or do let me die!"

My noble deacon and leader, now for a year or two in a coma, his mind a blank, the care and despair of his dear ones.

God in "his eternal purpose of good" saw death as a necessity in the total life process, and assigned to it a function both necessary and merciful. I accept it as such, and without fear, and with a steadfast assurance that death will prove to be but the portal into a higher stage of being than I have known here, when the spirit will be released from the encumbrance of the flesh, to enjoy a freedom it has never known before.

That being my faith, I look forward to death as a rather pleasing adventure. I pray that all may approach it with a vivid faith in personal immortality and a certainty that death will prove but the beginning of life on a higher plane.



## Lutheran Catholics?

Editor, The Ansgar Lutheran

Sir:

Not long ago we observed the anniversary of the Lutheran Reformation. Without question, the Reformation was the most important historical event in the last five-hundred years. God bless Martin Luther's memory.

Lutherans and the more evangelical reformed church people are making a mistake, I think, when they leave the name, Catholic, to the Romans. As most people know, the word, catholic, is an English adaptation of the Greek word, *katolikos*, which means nothing more or less than **universal**. It does not mean Roman, nor does it have anything to do with the Roman church whose only universality is its own audacious claim to being the sole dispenser of religious truth. Its universality is **claimed** by itself—not granted by God.

Therefore, we who are evangelical and are therefore of Christ's first and only church, have more right to the claim of universality or catholicity than do the Romans.

So why don't we use the name, Catholic, more?

Actually, every time we call the Romans catholics we are in word, albeit not in thought, saying that the Romans are the universal church. The Romans like to be called catholics by non-Romans. They, in turn, like to call us protestants—the name originally given us by none other than the Romans. The Roman feeling about this is simply that by this use of words we are admitting that they are really the true church of Christ while we non-Romans are those who protest against this "true" church.

I am aware of the fact that for purposes of distinguishing amongst church denominations today the simple division: Protestants, Catholics, and Jews does very nicely. Everybody knows what everybody else is talking about when this distinction is made, even though the lumping of all protestants into one group is as fallacious and makes as little sense as placing the Jews in the "catholic" group. But I care not for the distinction even if people know what it means. The distinction is a lie. Lies are harmful. Lies, when repeated often enough, are believed by some—often by many.

So, I wonder if the following idea has some merit.—

Why not call ourselves the Lutheran Catholic Church? Or should we be more brazen still and call ourselves simply the "Catholic Church"—leaving off the geographic distinction of Rome? Perhaps if evangelical Christians had thought of this long ago everything would be much clearer today. Perhaps there could now have been just a difference in catholics instead of a distinction between "catholics" and non-catholics. Perhaps the Romans would today have been known simply as "Romans," which they indeed should be, and others could be known simply as "catholics" as they indeed should be if they teach the religion of Jesus.

I, for one, hope the day will arrive when we will no longer be duped by the Romans into letting ourselves be called "protestants," and into calling the Romans "catholics." **They** are not catholics, for they belong to an heretical belief which has long ago veered off the road of Christ's true church. The Romans are therefore not universal and not at all catholic. Catholicity is based on closeness to the teachings of Jesus and the Bible, not on a claim to authority by a "pope."

So let us quit calling the Romans "catholics." They are not. Let us call them simply Romans, for that they are by their allegiance to the little more than political **State** of the Vatican in Rome.

I know it would take time and explanation by many evangelical church leaders to accomplish this, but would it not be worth the effort, if as a result we could get back our rightful name: **Catholic**?

Yours,

Scrip Sundry

## HOW TO RAISE A

## Juvenile Delinquent

The Police Department of Houston, Texas, gives to the parents of a juvenile who runs afoul of the twelve rules for raising a juvenile delinquent:

1. Begin with infancy to give child everything he wants. In that way he will grow up believing the world owes him a living.

2. When he picks up "bad" words or "dirty" words, laugh at him. This will make him think he is "cute." He will run off and pick up some other words that will blow the top off your head.

3. Never give him any spiritual training until he is twenty-one, and let him decide for himself. By the same logic, never teach him the English language. Maybe when he is old enough he will want to speak Bantam.

4. Praise him in his presence to the neighbors; show how much smarter he is than the neighbor's children.

5. Avoid the use of the word "wrong." It may develop in the child a "guilt complex." This will prepare him to believe that when he is punished later on for stealing cars or assaulting women that society is "against him" and that he is being "persecuted."

6. Pick up everything after him: shoes, his books, his clothes. Do everything for him, so that he will be experienced in throwing burdens on others.

7. Let him read anything he wants. Have no concern whatever for what goes into his mind. Provide him with Lily cups for his lips, but let him drink out of any dirty container for words and ideas.

8. Quarrel frequently in the presence of your children. In this way they will be prepared for broken homes later on.

9. Give him all the spending money he wants; never let him earn his own money.

10. Satisfy every craving of the child for food, drinks and everything that has to do with the sense of taste and touch, gratifying every sensual desire.

Take his part against policemen, teachers and neighbors. They are "prejudiced" against your child.

12. When he gets into real trouble always defend yourself and say, "I never could do anything with him."—J. B. McInteer in 20th Century Christian.



## Churchgoing

A Voice  
of  
Experience

"I was glad when they said unto me, Let us go into the house of the Lord." Thus says the psalmist in Psalm 122:1. The words of the preacher in Ecclesiastes 5:1 are also significant: "Keep thy foot when thou go-

to the house of God."

Church going is an important factor in life. Man is pre-eminently a spiritual being who longs for communion with God. To attend church and partake of communion are important factors in the development of the spiritual life. In the church a Christian communes with God and communes with fellow believers. It is therefore of primary importance that there be dignity and holy reverence in every way a church service is conducted. To me it is edifying to attend church when the whole service is conducted with dignity and holy reverence. The liturgy in the new mass enriches a church service when the liturgy is conducted with dignity and holy reverence. In the liturgy God speaks to man and man responds to God's approach. The following points should be kept in mind when evaluation is made of this liturgy: namely, God's approach to man, confession of sin, praise and thanksgiving for God's promise of forgiveness of sin, reading of Scripture, confession of faith, intercessory prayer, the Lord's Prayer, and benediction from the Triune God. The liturgy in the new mass contains rich spiritual values for those whose hearts and minds are rightly disposed toward God. To come to church in the spirit of criticism is wrong preparation for church going. The one who comes to church to criticize, liturgy included, leaves the church without having communed with God. God and criticism cannot well together.

Church going requires much self-discipline to be rightly prepared for church going. The pastor should be well prepared to teach the Word and to conduct the service with dignity and holy reverence, but the worshippers should also prepare themselves for the service. The devil will make use of every opportunity to disturb churchgoers. They should heed the Pauline injunction: "Shun evil under every form." The inner disturbances are the worst and the hardest to resist. Let every churchgoer be on guard that evil thoughts do not disturb him. Sunday morning people should not permit anything to distract them. There is such a thing as stewardship of thoughts, stewardship of words, and stewardship of deeds.

Since the fall many outer things have been used by the devil to disturb man's devotional relationship to God. What good in itself, can become evil when it is misused. Let us mention three things that are not evil as such, but become evil when they disturb a person's relationship to God, namely the Sunday paper, the radio, and the television. The Sunday paper, the radio, and the TV are here to stay. We must learn to use them in the right way on Sunday. Let us apply the Pauline injunction: "Prove all things; hold fast to what is good." I know a home where the Sunday paper is laid aside until the family comes home from church. I, also, know a home where only religious programs are listened to Sunday morning. And I heard Edward Murrow, the news commentator, state on the radio that he determined which telecasts he permitted his children to see. It is the duty of parents to train their children to distinguish between good and bad, between right and wrong. This should be done in every phase of life. This will help to develop strong characters. To be led by the Spirit to the house of God is a rich experience. This will be ours when we come to church to listen to God and to receive His gifts of forgiveness of sin and eternal life.

(Continued on page 13)



## THE WEEK AT DANA

your midcontinent college

### Seven Danians to Who's Who

Seven Dana College seniors have been selected for recognition by **Who's Who Among Students in American Universities and Colleges**.

Who's Who is an annual directory of distinguished students from colleges and universities throughout America.

The nominees were selected by a nominating committee who considered the student's scholarship, his leadership and cooperation in education and extracurricular activities, his general citizenship, and his promise of future usefulness.

The seven recipients of this recognition are the following: Ernest Andersen, Mary Jo Andrews, Richard M. Jorgensen, Susan M. Jorgenson, Carol Madsen, Roger L. Madsen, and Karen L. Petersen.

#### Andersen and Andrews

Ernie Andersen from Evan, Minn., majoring in Business Administration, is a two year letterman on the basketball squad, president of the men's dormitory council and a member of LSA and D Club.

Mary Jo Andrews from Blair, majoring in General Science is a member of the honor society, pep club, secretary of the science club, subscription manager of the **Hermes** and was a member of the 1958 homecoming committee.

#### Jorgensen and Jorgenson

Student body president Richard Jorgensen comes from Poy Sippi, Wis. "Jorgy," majoring in Math, is a member of the Science Club, past president of the men's dorm and was president of the junior class.

Susan Jorgenson who hails from Milltown, Wis., is taking education courses and plans on teaching upon graduation. Susan is a member of band, past choir member, pep club, president of women's dorm council, and was treasurer of the junior class.

#### Madsen and Madsen

Carol Madsen, majoring in Social Service, comes from Kenmare, N. D., is a member of LSA, Fine Arts Club, Christian Service Club, homecoming committee and is currently serving as vice-president of LSA.

Roger Madsen, from Ottosen, Ia., majoring in Business Administration, has been a member of the baseball, basketball and football teams his first three years at Dana. "Rog" was 1958 homecoming parade chairman and is serving as student body treasurer.

#### Petersen

Karen Petersen, who calls Eugene, Ore. home, is taking education courses. Karen is a member of the madrigal, student council, Danish folk dancers and is a past choir member.

Each student who becomes a member receives recognition in the annual publication for the year during which he or she was selected in the form of a write-up of the college and a personal record.

#### Vikingettes Win

By Karen Jensen

Dana's Vikingettes trounced Offut Air Force Base 55-23 Tuesday evening on the home court in their first outing of the season.

Donna Layton, freshman forward, astonished everyone on set-shots, lay-ups, and field goals. She tallied eleven throws for a total of 28 points.

(Continued on page 15)



# THE LUTHER LEAGUE

John W. Nielsen, Editor

**LINES** \_\_\_\_\_

**From** \_\_\_\_\_

## OUR YOUTH DIRECTOR \_\_\_\_\_

### FOOD FOR THESE TIMES

Most of us like to eat. It is good that we do. It is necessary to eat in order to live and be strong. Neither physical nor spiritual life can be maintained long without nourishment.

There are certain times in life when we need more food than at other times. If you are on the first string in basket ball, you need more energy than when you are not playing. During the years in which you are growing, you require more food than you will when you have reached maturity. If you are a growing Christian, you will require extra spiritual nourishment. The times in which we live seem to require a great deal of spiritual energy. This means that we need to take in more spiritual food.

St. Paul writes in Romans 13:11-14, "Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires."

This Advent season, which is a period of preparation for Christmas, calls us to wake to the seriousness of life. We must be aware that the end of our earthly life is nearer every day. The end of the world and the final judgment are closer than ever before. Do you think about this? Are you living today in the kind of relationship with Christ in which you hope to meet Him when He comes?

The energy to be alive and alert comes from taking in the right kind and amount of spiritual food. Have you noticed that there is a difference in your spiritual energy when you have spent more time studying God's Word? Have you experienced the new surge of spiritual power that comes from spending more time with God in prayer? These are some of the means God has given us to keep us strong for the work and the tests that face us as Christians.

In the passage above, St. Paul points out that there are things which need to be put out of our lives too. Going to extremes is dangerous. There is often a temptation to "live it up" in self-indulgence in eating, drinking, or in carousing around late at night. Some Christians have a hard time keeping out of quarrels and feelings of jealousy. These are harmful and should be avoided.

The person who is undernourished physically is more apt to be the victim of disease germs than the person who is well fed. This holds true of our souls too. If we are spiritually undernourished, the germs of sin are all the more apt to get the upper hand. For this reason it is important that we have a well balanced diet of the Bread of Life.

Our Lord Jesus provided us with a special meal for the strengthening of our souls. That is the LORD'S SUPPER. How about you? Have you attended Holy Communion regularly? Have you received in faith what God gives you through the Sacrament?

Our December emphasis in Luther League is on personal daily devotions. THE UNITING WORD can help you have a meaningful private devotion each day. Quiet Time in ONE magazine has the same purpose. The POCKET TESTAMENT LEAGUE helps many to become regular in their Bible reading. We hope you will use these helps too.

The Apostle Paul, prompted by the Holy Spirit, tells us to "put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires."

It makes a difference what kind of preparations you make . . . also in this Advent season. Are you making the kind of preparations which will enable you to receive more spiritual strength, or are you making the kind which will set the stage for serious temptations?

God is calling you and me to be strong and wide awake! He is looking to us to encourage others to come to Him who said: "I AM THE BREAD OF LIFE."

George J. Robertson

### NEBRASKA DISTRICT LUTHER LEAGUERS CONVENE AT BRUSH, COLORADO

Brush, Colorado, was the site of the 1958 Luther League Convention of the Nebraska District at which Pastor George J. Robertson was the guest speaker bringing messages on various aspects of the Luther League theme "Forward With Christ."

The convention, which was opened by Pastor Ervin Dohmeier of Minden, Nebraska, elected the following officers: Pastor Norlan Hanson, Aurora, Colorado, presi-



David Tice, Aurora, vice-president; Judy Staby, n, Colorado, treasurer; Diane Morris, Minden, Ne- ta, secretary; and Judy Watson, Denver, Colorado, sponding secretary.

stead of granting one \$100 scholarship to a Dana nt, the convention decided to grant two \$50 scholar- , one to a freshman and one to a junior.

xt year's District Bible Camp will be held at Hord- Nebraska, August 16-22, with Pastor Walter Kirke- d of Minden, Nebraska, as dean. It was decided to e the Luther Leaguers of the ALC to participate is camp.

### ATLANTIC IS SITE OF IOWA LUTHER LEAGUE CONVENTION

e Iowa District Luther League convention was at St. Paul's Lutheran Church in Atlantic, No- ber 6-8. Over 100 leaguers attended the meeting. convention theme was "Forward With Christ." gistration began on Thursday afternoon. The Rev. ord Pulsen of Royal delivered the opening address hursday evening. A mixer was held in the church ment afterwards. Rev. C. M. Videbeck, Atlantic r, was the speaker at the Communion service Fri- morning. The speaker for the banquet held Fri- evening was Rev. Lloyd Lorensen of Exira. Devo- held Saturday morning were conducted by Rev. ern Nielsen of Sioux City, and Rev. Eugene We- er of Elk Horn led a discussion, "How to Have er Luther Leagues." The convention closed with a neon Saturday noon.

v. Lloyd Lorensen of Exira, president, and Larry ahl of Cedar Falls, vice-president, hold over for er year and Kenneth Jensen of Atlantic was re- ed treasurer for a two year term. Sonja Leistad of Horn was elected secretary for a two-year term ceeded Carol Petersen of Atlantic.

adubon extended an invitation for the 1959 conven- which was accepted. Two \$100 scholarships will be ded to Dana students by the Iowa district. Twelve subscriptions are to be sent to the Eldora training ol. The Leagues will support the sale of Christmas es and the Luther League reading courses.

Harriet Rasmussen, reporter

THE  
CHIMES RING!

y . . .

HEAD . . .

GIVE . . .



Christmas Chimes

### YOUTH OFFICE BULLETIN BOARD

#### CHRISTMAS CHIMES WEEK

The 1958 Christmas Chimes is off the press!

It is a beautiful book with a meaningful message of peace!

Has your League ordered a supply to sell in your parish?

Some District Luther Leagues have set the first week in December as **Chimes** week, and the first Sunday in December as **Chimes** Sunday.

Now is the time to make your house to house sales of **Christmas Chimes**.

Be sure to stress that **Christmas Chimes** makes an ideal gift.

Send a copy to each young man from your church in the armed forces.

This is a Luther League Evangelism Project. Read it! Display it! Sell it! Give it!

### BISHOP DIBELIUS ADDRESSES TOKYO YOUTH RALLY

TOKYO (RNS)—Communism will never be able to change the thinking and feeling of Christians in both East and West Germany, Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), told a huge rally here of young people from more than 60 countries.

The rally was held in connection with the 14th World Convention on Christian Education, sponsored by the World Council of Christian Education and Sunday School Association.

Dr. Dibelius, who received a tremendous ovation following his talk, declared that throughout the world Christ is one, Christian people are one and Christian youths are one.

He told the rally that he would return to his homeland with the knowledge that the thinking of Christian Tokyo youths is the same as that of German youths.

Another speaker, Dr. Michio Kosaki of Tokyo, chairman of the National Christian Council of Japan, said that the convention, attended by some 3,200 delegates including many leading Christian Educators, was a "great contribution" to the evangelization of Japan.

The most outstanding characteristic of the gathering, he said was the "good fellowship" displayed among representatives from Asia and Africa.



## BY THE FIRESIDE

### JOY OF CHRIST'S ADVENT

By Gerhard Tersteegen

Midst the darkness, storm and sorrow,  
One bright gleam I see;  
Well I know the blessed morrow,  
Christ will come for me.  
Midst the light, and peace, and glory  
Of the Father's home,  
Christ for me is watching, waiting,  
Waiting till I come.

Who is this who comes to meet me  
On the desert way,  
As the Morning Star foretelling  
God's unclouded day?  
He it is who came to win me  
On the cross of shame;  
In His glory will I know Him,  
Evermore the same.

Oh, the blessed joy of meeting,  
All the desert past!  
Oh, the wondrous words of greeting  
He shall speak at last!  
He and I together entering  
Those bright courts above;  
He and I together sharing  
All the Father's love.

He, who in His hour of sorrow,  
Bore the curse alone;  
I, who through the lonely desert,  
Trode where He had gone.  
He and I, in that bright glory,  
One deep joy shall share;  
Mine—to be forever with Him;  
His—that I am there.

—Evangelize

### "I AM CONTENT"

Now as they were going along and talking, they espied a Boy feeding his Father's Sheep. The Boy was in very mean Clothes, but of a very fresh and well-favoured Countenance, and as he sat by himself he sang. "Hark," said Mr. Greatheart, "to what the Shepherd's Boy saith." So they hearkened, and he said:

"He that is down, needs fear no fall,  
He that is low, no pride;  
He that is humble, ever shall  
Have God to be his Guide.

"I am content with what I have,  
Little be it, or much:  
And, Lord, contentment still I crave  
Because Thou savest such.

"Fullness to such a burden is  
That go on pilgrimage:  
Here little, and hereafter bliss,  
Is best from age to age."

Then said the Guide, "Do you hear him? I will dare to say, that this Boy lives a merrier life, and wears more of that Herb called Heartsease in his bosom, than he that is clad in Silk and Velvet."—John Bunyan, *The Pilgrim's Progress*.

### THE FIRST MAN ON THE MOON

When some Columbus of the sky shall stand  
High on the lunar Alps, and watch our globe  
Roll on with many a silvered sea and land,  
And clouds and continents in a moon-pale robe,

Then will that mariner of the gulfs of space  
Be gay or sad, remembering how our kind  
Conquered the worlds but not the human race,  
And tamed sun-power, but not man's reckless mind?

—from Food for Thought

### Is This Your "Middle Name?"

By E. Wayne Stahl

A friend of mine is a successful builder. Numerous structures in or near the city where I live attest his skill and fidelity in the business he owns.

I know him so well that I call him by his first name. What his middle initial "C" is for I do not know. But, remembering his vocation, I jokingly said to myself, "It stands for 'Contractor.'"

However, at prayer meeting last evening, hearing his triumphant testimony to the reality of personal salvation, I thought, "His middle name must be 'Certainty.'"

You have heard a person, referring to an acquaintance with some distinguishing characteristic, say, "His middle name is 'Industry,' 'Courage,' 'Patience,'" or whatever the trait might be.

And that glorious word "Certainty" may, through divine grace, be the middle name of each of us. We can declare with Paul, "I know whom I have believed" (2 Tim. 1:12).

Can you this moment sing, "Blessed assurance, Jesus is mine?"

—Free Methodist

### THEE AND ME

By Leroy A. Winters

Moot is the difference  
Of what thee thinks of me, or  
Of thee,  
But great the significance  
Of what thee thinks of thee, or  
Of me.

### BULLDOZERS—BUT BIBLES FIRE

Sometimes we feel that one reason for the decline in missionary conviction is that too many people seem to think that Christianity is a religion, not the religion. It is as though they would go to some distant land and say, "We'll tell you a little about Jesus and you tell us something about Buddha, or Mohammed."

One of the most significant things said in the General Council session at Ottawa came from Dr. Robert Clarke, on furlough from India. He quote:

"As someone has said recently, a great many people in the Church seem to have serious doubts as to the advisability of sending Bibles abroad, but nobody seems to have any doubts to the desirability of sending bulldozers."

"Now, bulldozers are good. They can accomplish much. They can build dams to control floods and to store water for irrigation and the generating of power. They can contour agricultural lands to check the erosion of the life-giving topsoil. I should like to see many more bulldozers at work in India, but I would suggest that these can best be provided by our Government under the Colombo plan or through the arrangement of credits. It is a matter in which we can be sincerely grateful that our Government is at this very time considering an extension of such help.

"There have been many noteworthy social and economic by-products of the impact of the Gospel on India, but I think it could be stated quite definitely that in every case where such benefits have accrued it has been through men whose lives have been remade by the Gospel. It has literally been true that where men have sought first the rule of God, these things have been added. We cannot reverse this and say 'Seek first all these things, and the Kingdom of God will be added unto you.'"

—United Church Observer



## CHURCH NEWS

(Continued from page 4)

### LUTHERANS WARNED AGAINST LIVING IN SHADOWS OF REFORMERS

Lutherans in all countries were gathered at Strasbourg, France, to help solve the problems of the modern world and not be content to live "in the shadow of great reformers."

A plea was made by Dr. Franklin D. Fry of New York, president of the Lutheran World Federation, in discussing the annual meeting of its Executive Committee.

The LWF committee discussed plans for a Lutheran-sponsored short-wave radio station in Africa which would also serve the Near East and the Middle East, and for setting up an institute of Roman Catholic theology.

The assembly also voted to hold the Lutheran World Federation's next assembly in Helsinki, Finland. The federation had its last assembly in August, 1957, at Minneapolis, Minn.

## CHURCHGOING

(From page 9)

Teach, my soul, the mercy seat,  
Where Jesus answers prayer;  
I humbly fall before His feet,  
Where none can perish there.

My promise is my only plea,  
This I venture nigh;  
The saddest burdened souls to Thee  
Such, O Lord, am I.

## DIFFERENT APPROACH

At a certain school the master asked Jackson the question—which he thought would be the shorter way to America, going west to America and across that continent and the Pacific, or going around Africa and Cape.

"I don't know, sir," said Fred. "What do you think?"

"I don't think, I know," replied the teacher.

"And I don't think I know, either," said Fred.

## GUYER AND HANSEN

### LOANS

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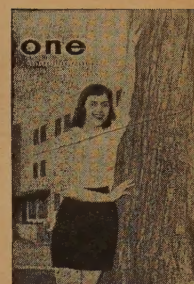
Blair, Nebraska

Walter Guyer

P. V. Hansen

# The Ideal Gift for Teenagers

IF YOU'RE SEEKING the gift that's exactly right for Lutheran youth this Christmas, the answer is a subscription to ONE magazine. Published by the youth organizations of five Lutheran churches, ONE is a highly readable monthly offering youth solid meat in an exciting way. Teens like ONE because it doesn't treat them as children, speaks to their problems frankly. Enter your order by mailing the coupon below. Gift subscriptions entered now will begin with the January issue (mailed during Christmas week). Gift cards announcing your thoughtfulness will be sent as soon as your order is received.



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# Christmas

AN AMERICAN ANNUAL OF  
CHRISTMAS LITERATURE AND ART  
Edited by Randolph E. Haugan • Volume 28

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	Total	Synodical	Fiscal Yr. Calendar 1958 Luth. W. Ac.
<b>Budget</b>			
<b>Forward Phase</b>			
Previously acknowledged	\$171760.82	\$142654.73	\$291000.00
Toronto, Ont., Canada, St. Ansgar Luth. Church for Synodical Quota \$282.72, South America Mission, Pastor Peter Mathiasen, Brazil, \$500	782.72	782.72	
Castro Valley, Calif., Faith Luth. Church, Women of the Church, for Foreign Missions	18.13	18.13	
Selma, Calif., Mr. and Mrs. Julius Jensen in mem. of Freida Rasmussen for Children's Homes.	3.00	3.00	
Cedar Falls, Ia., Nazareth Luth. Church for Synodical Quota	1120.00	1120.00	
Cedar Falls, Ia., Mr. and Mrs. H. C. Smith in memory of parents for Sudan Mission \$5, South America Mission \$5	10.00	10.00	
Ringsted, Ia., St. Paul's Luth. Church for Synodical Quota	250.00	250.00	
Detroit, Mich., Northwest Trinity Luth. S. S. for Sudan Mission	33.47	33.47	
Greenville, Mich., Mrs. Anna Stricker for Dr. Winther's work, Japan Mission	6.00	6.00	
Geneva, Minn., Community Luth. Church for Synodical Budget	250.00	250.00	
Northfield, Minn., Immanuel Luth. Ladies Aid for Pension Fund \$25, Children's Homes \$25, Home Missions \$25, School Fund \$25, Indian Mission \$25, South America Mission \$25, Sudan Mission \$25, Santal Mission \$25, Japan Mission \$25, Eben-Ezer Home, Brush, Colo., \$15	225.00	225.00	
Evan, Minn., St. Matthew's Luth. Ladies Aid for General Fund	200.00	200.00	
Winnetoon, Nebr., Mr. and Mrs. Harvey Sorensen, Creighton, for Sudan Mission \$50, South America Mission \$25, Dr. J. M. T. Winther \$80.71	75.00	75.00	
Kenmare, N. D., Trinity Luth. Church for Foreign Missions \$21.70, Synodical Quota \$8.50	30.20	30.20	
Given by Mrs. Christine Hansen in memory of Mr. and Mrs. Nels Lund, Mohall, N. Dak., \$2, in memory of Mr. and Mrs. Lawrence Larsen, Kenmare \$2, in memory of father, S. K. Paulsen \$10, in memory of husband, Hans G. Hansen \$11 for Home Missions	25.00	25.00	
Given by Ernest Madsen, Kenmare, for Synodical Budget	10.00	10.00	
Beresford, S. D., Nazareth Luth. Church, Town Circle, for Foreign Missions	50.00	50.00	
Luck, Wis., St. Peter's Luth. S. S. harvest festival offering for Indian Mission \$10, Santal Mission \$10, Japan Mission \$10, Sudan Mission \$10, South America Mission \$10	50.00	50.00	
Caruthers, Calif., Given by the J. Hansen family in memory of C. P. Fries for General Fund	5.00	5.00	
Selma, Calif., Mr. and Mrs. Geo. Jorgensen in mem. of Mrs. Freda Rasmussen for Home Miss.	3.00	3.00	
Elk Horn, Ia., Elk Horn Luth. Church for Home Missions \$10, LWA \$20, School Fund \$15, Sudan Mission \$50, South America Mission \$6, Japan Mission \$7, Foreign Mission \$282.50	390.50	370.50	
Given by Louise Christensen in memory of Anna Lange for Foreign Missions	10.00	10.00	
Given by Mr. and Mrs. Andrew Jensen, Eugene, Ore., in memory of Anna Lange for Foreign Missions	1.00	1.00	
Marcus, Ia., Nazareth Luth. Church for LWA	102.00		
Given in memory of P. O. Petersen for Children's Homes	20.00	20.00	
Northfield, Minn., St. Peter's Ladies Aid for LWA	3.00		
McCabe, Mont., Ebenezer Luth. S. S. for Sudan Mission	40.00	40.00	
Dannebrog, Nebr., Dannebrog Luth. Church for LWA	5.00		
Minden, Nebr., Fredericksburg Luth. Church for Synodical Quota in full \$599.68, Forward Phase \$213.15	812.83	812.83	
Brunswick, Nebr., Donald W. Jensen for Home Missions	50.00	50.00	
Kenmare, N. Dak., Nazareth Luth. Church for Synodical Quota	750.00	750.00	
Beresford, S. D., Mrs. Timan Jensen in memory of her husband for Foreign Missions	25.00	25.00	
Mr. and Mrs. Jim Feddersen in memory of Mr. Timan Jensen for Foreign Missions	3.00	3.00	
Viborg, S. D., Given by Mr. and Mrs. Harold A. Nielsen in memory of Niels P. Jensen, Denmark, for LWA	2.00		
Given by Mr. and Mrs. Carl B. Knudsen in memory of Niels P. Jensen for Foreign Miss.	1.00	1.00	
Selma, Calif., Pella Ev. Luth. Church for Synodical Quota	250.00	250.00	
Mr. and Mrs. Raymond Anderson and Mr. and Mrs. Walter Holm in memory of Mrs. Freida Rasmussen for Home Missions	4.00	4.00	
Selma, Calif., Mr. and Mrs. Martin Jensen in mem. of Mrs. Freida Rasmussen for Home Miss.	5.00	5.00	
Brush, Colo., Donor Anonymous for LWA \$10, Pension Fund \$10, Santal Mission \$5, Jewish Mission \$5	25.00	15.00	
Cedar Falls, Ia., Given by friends and relatives in memory of Mrs. J. P. Jensen for Children's Homes \$20, Indian Mission \$20	40.00	40.00	
Graettinger, Ia., South Walnut Luth. Church for Synodical Quota	200.00	200.00	
Chicago, Ill., Mr. and Mrs. Jack Hesthaven in memory of Mrs. Elizabeth Claußen for Foreign Missions	5.00	5.00	
Westbrook, Me., Given to South America Mission (Brazil) in memory of Andreas P. Hansen by Mr. Niels Smith, Miss Abbie Nelson, Miss Jennie Nelson, Mrs. Maynard Jensen, Mr. and Mrs. Hans Nelson	7.00	7.00	
Given for Sudan Mission in memory of Andreas P. Hansen by Mrs. Marie Hansen, Miss Alma Hansen, Rev. and Mrs. C. K. Hansen, Mr. and Mrs. J. P. Fredericksen, Mr. and Mrs. Hans Hansen, Mr. and Mrs. Clyde Harmon, Mr. and Mrs. Edwin Jensen, Mr. and Mrs. Chris Hansen, Rev. and Mrs. Thorvald Hansen	11.00	11.00	
Needham, Mass., Mrs. Anne Rasmussen and Beverly in memory of Mrs. Nicolene Rasmussen for LWA	2.00		
Minneapolis, Minn., Rev. K. M. Matthiesen in memory of Dr. Silas Andersen for Home Miss.	5.00	5.00	
Mr. and Mrs. Geo. Neve, Ringsted, Ia., in memory of Dr. Silas Andersen for Dana College	5.00	5.00	
Minneapolis, Minn., Mrs. Dorothy Dunham in memory of her husband, Gay Dunham, for Pension Fund	5.00	5.00	
Sidney, Mont., Pella Foreign Mission Society for LWA	9.70		
Blair, Nebr., Rev. and Mrs. P. L. Thorslev for Santal Mission \$10, Sudan Mission \$10, Japan Mission \$10, South America Mission \$10, Pension Fund \$10, Home Mission \$10	60.00	60.00	
Minden, Nebr., Bethany Luth. Church for Synodical Dues	539.80	539.80	
Flaxton, N. Dak., United Luth. Church of Flaxton for Synodical Quota	400.00	400.00	
Beresford, N. D., Nazareth Luth. Church, North Circle, for Synodical Quota	100.00	100.00	
Nazareth Luth. Church, South Circle, for LWA	25.00		
Viborg, S. D., Spring Valley Luth. Church for LWA \$55, Pension Fund \$41, Home Mission \$30, School Fund \$30, General Fund \$24	180.00	125.00	
Poy Sippi, Wis., First Luth. Family Mission Workers for Mark Thomsen's salary for Dec., 1958 and January and February 1959	300.00	300.00	
West Canada District Treasurer, Standard, Alta., Canada			
Nazareth Luth. Church, Standard, from a friend in memory of Mrs. Chris Petersen for Sudan Mission	10.00	10.00	
Mrs. W. Vickery, Bowden, Alta., for Foreign Missions	11.00	11.00	
<b>TOTALS</b>	<b>\$179323.17</b>	<b>\$149982.38</b>	<b>\$293000.00</b>

Received with thanks,

Blair, Nebraska, November 22, 1958.

P. V. Hansen, Treasurer

Special attention is called to the fact that the budget for Lutheran World Action should be raised in full by the end of this year. This means we only have approximately one month in which to raise the remaining \$20,210.21 to fulfill our pledge. Individuals and congregations alike are requested to consider this matter prayerfully at this time. If this is done we are sure suitable action will follow and the great need for help in this area will be provided.



# THE OVERFLOWING CUP

By Dr. Kristofer Hagen

Scripture comes strangely to life in the Orient.

One hot day some time ago I cycled some miles to a Hindu village to see a woman ill with pneumonia. Her husband, a Calcutta merchant, met me at the gate of their enclosure and with the Oriental courtesy ushered me into the sickroom. After having examined the patient and instituted treatment I was then ushered, again with that courtesy, into another room where I found a splendid bit of refreshment and tea waiting for me. It tasted good after the cycling; well, Indian tea can be something really special. What caught my attention most, however, was not the quality of the tea, but its quantity. His great eagerness to be especially kind and courteous to me he had filled the cup so full of tea that it overflowed liberally onto the saucer. Now the significance of an overflowing cup is quite different in an Orient-home from what it would be in a Western setting. Among us a cup

overflowing onto the saucer is almost a sign of carelessness and poor etiquette. The overflow in the saucer is considered more of a nuisance than a favor. In India, however, as I could tell by the eager smile in this Hindu's eyes, it is an indication of special consideration and love. It is the sign of special hospitality given to a guest. The overflow on the saucer, like the contents of the cup, must be drunk with relish—yes, best with noisy relish.

Then and there I began to understand a bit of David's phrase in Psalm 23, "My cup runneth over." Like the phrase preceding it about anointing the head with oil, one almost has to see the Orient to get the full flavor of such a thought. God's goodness towards us, in other words, is like the goodness of a host whose one concern is the welfare and happiness of his guest. So He fills the cup of life to overflowing for us.

At Thanksgiving time we are prone to thank God for the overflowing cup

of His goodness in things material—for the tea, the coffee, the milk in the cup or whatever material blessings they signify. It is so typical of us materialistic Americans to put the stress in our Thanksgiving on God's material gifts. Here again the Orient may help us to see, as David saw, that the greatest blessings are not those of the body but those of the spirit. In a country where most people simply do not have any great material blessings, where the father of the country left behind him little more than a bowl, a stick, and a book, materially, but left in his way a great and abiding heritage, spiritually—in such a country one is quick to note that David is thanking God in Psalm 23 not for more wheat or oil or cars or telephones than the rest of the world, but for such things as **spiritual restoration, paths of righteousness, comfort in death, goodness and mercy in life, eternal life in the house of the Lord.**

Let us whose eyes are so readily blinded by our earthly goods look again at those phrases above and in turning to our heavenly God at this Thanksgiving time, let us recognize the **spiritual** gifts He is giving us—or trying to give us, if only we will receive them with the relish we ought.

## NEW AND NOTES

(Continued from page 2)

### A LETTER

#### "Judge Not!"

In reply to the article "Liturgical Ills" by "An old layman" (T.A.L. t. 27) I would like to write a few words.

The "Inner Mission" in Denmark, from which the writer has received much blessing, flourished in my home town, where the sainted Rev. A. Bush, one of the greatest Evangelists Denmark has ever known, had been pastor.

However, this movement was not perfect, any more than is anything else in this sinful world. Some of the would-be-leaders (lay people) became so self-righteous, that they judged everyone by their own standards, and did not recognize the fact that **it is possible for one to remain in your**

**baptismal covenant, and to grow in that grace;** no, unless one could point to the day and hour in which you had been converted, you were not a Christian.

The writer so clearly remembers one case where this brought on much mental suffering because this dear person had always been a Christian.

We are not to say, but could this perhaps be one of the reasons why "Inner Mission" did not continue to flourish, as in the past?

We truly believe that there is a "line of Demarkation," also in our churches today. —Both the present and the former pastors of our congregation tell us: "that our own righteousness does not avail; that unless we confess our sins, and accept the redeeming grace of our Lord Jesus Christ, we cannot be saved. —If it is expressed in different words than it was—say 40 years ago—the meaning is the same.

The words of "repentance and faith" are also contained in the new liturgy.

So, dear fellow Christians, let us worship the Lord in the beauty of holiness and try to remember that our lives are an example to the younger generation.

Mrs. Elisa S. Lønneberg

**FOR SALE:** Oak church furniture with varnish finish. We are willing to sell separately the chancel furniture, consisting of the altar, pulpit, movable communion rail, two chancel chairs, and baptismal font. Twenty-two oak benches of modern design which will each seat six persons. Furniture available now, address inquiries to Pastor J. H. Thomsen, Denmark, Wis. Chancel Furniture \$400.00; Benches \$600.00.

## THE WEEK AT DANA

(Continued from page 9)

Donna Petersen copped second place honors in the scoring session by making 15 points.

Offut's top scorers were Jerry Dilno with 10 and Ruth Morris with 7.

Much can be said for Captain Sharon Mardesen's all a-

round game. Playing rover, she fought hard and kept the team spirit alive.

All of the girls should be given credit for their performance. Everyone played heads-up ball and made a very high percentage of their field goal attempts.

Coach Everett Johnson deserves a pat on the back for his coaching.

Dana expects a re-match with Offut the first part of December.



# CHRISTMAS CHIMES

## 1958

**ITS EDITOR:** The Reverend Edward C. Eskildsen, pastor of First Trinity Evangelical Lutheran Church, Indianapolis, Indiana

**ITS THEME:** "The Prince of Peace"

**ITS DEVELOPMENT:**

- I "Peace Is In Christ"
- II "Peace For The Nations"
- III "Peace In The Lives Of People"
- IV "Peace—Work For The Church"
- V "Peace—The Fulfillment"



**ITS ARTISTS:** Irvin DuChemin of Indianapolis, Herman Becker of Omaha, and Thelma Christensen of the University of Nebraska

**ITS CONTENTS:** Stories, articles, sketches, legends, and poetry besides the Christmas Story told in beautiful picture by Mr. DuChemin and a section of photographs featuring our foreign missions

**ITS CONTRIBUTORS:** Robert Alexander, D. G. M. Bach, Norman Bansen, Myrvin Christophersen, Bishop Dibelius, Eugene Field, Everett Hageman, Bob Jelinek, Harold Jorgensen, John Lewis, Halford Luccock, John W. Nielsen, Paul Nyholm, Lyle Paulsen, Agnes Ringsborg, Paul Simon, and Thelma Tollefson

**ITS PURPOSE:** To bring the Peace of Christ into every home this Christmas

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